A LAY THESIS ON BIBLE WINES

EDWARD R. EMERSON

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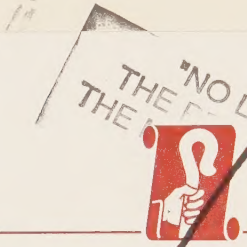

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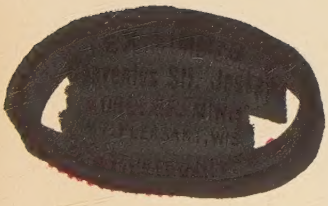

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A LAY THESIS ON BIBLE WINES

By

EDWARD R. EMERSON

Author of "Story of the Vine"

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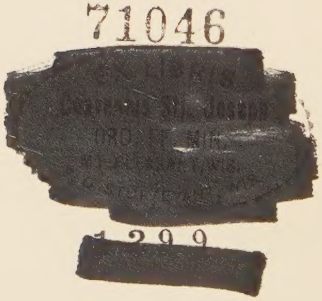

PREFACE

In certain circles the question may be asked, Why should a maker of wines stray within the realms of theology? More pertinently the question could be reversed, but the answer would be speculative while the reply to the original question would be practical knowledge. So much has been written upon the wines of the Bible in a theological sense, and so little in a practical way that I feel I will be pardoned for my invasion. There are elements in the use of wine that are not fundamental. A foundation seldom accurately predicts the structure that is to be raised upon its walls, and the lapse of nearly two thousand years before the two-wine theory is advanced shows conclusively the kind and nature of the building that may be erected if the foundation still exists. What I say in the succeeding pages is only the expression of thoughts I have gathered through experience, the result of what I, in childhood, was taught to believe, that the Bible told us what was evil and also told us how to avoid it. Right is right, and wrong is wrong; right cannot be wrong,

neither can wrong be right, and in accordance with this idea I have written this thesis. There may, perhaps, be something within it that is antagonistic to your views, but I feel confident in asserting that if you will consider the context your antagonism will be converted to tolerance, and it is to that feature of your judgment I most earnestly desire to appeal. Justice is not hasty and decisions are not necessarily final, but to Him who was from the beginning we must bow, and to what He decides it is incumbent upon us to accept. The theologian and the wine-maker are controlled by the same laws, and if these laws have changed the advocate of the two-wine theory is correct. On the other hand, if the laws are immutable I respectfully ask your consideration and the constant bearing in mind that I am a maker of wines.

E. R. E.

JANUARY 2, 1902.

A Lay Thesis On Bible Wines

SIMULTANEOUSLY with the growth of the temperance question there came into existence an element that, though of itself only secondary to the cause of temperance, seemed likely in some circles to supersede its source. The good results that had been accomplished by the earnest, hard-working disciples of temperance were in great danger of being lost; asceticism had entered the fold, and with a pertinacity that only ascetics can develop began at once to dominate the cause. Total abstinence from the use of wine was what they demanded and exacted; but unfortunately for them there was one authority they were compelled to respect which repeatedly upheld and advised the use of wines in moderation. The most sacred solemn act that a human being can perform is the partaking of communion, and as this rite called for wine, the ascetics demanded and insisted upon a substitute. This beautiful symbolical form had better be dispensed with if it was necessary to use pure wholesome wine, for in their minds one little taste

of wine was more powerful for evil than the prayers and moral teachings of the community were for good. In their sight wine was "Monstrum nulla virtute redemptum a vitis." But the Bible in unmistakable language commended wine, and all of their arguments against its moderate use had little effect so long as this authority could not be confounded. Confutation they knew was impossible, but if they could instil a degree of doubt into the intent of the meaning of the different Biblical passages which upheld the use of wine they might be able to get adherents; or if unsuccessful in this, their field for argument would be enlarged and their love for contention would be somewhat gratified. Of course, those passages which condemned the use of wine were congenerous with their minds and were therefore right; but they were so few in number, and there were so many of the other, that they were worried. Suddenly the idea of having two Scriptural wines developed itself, and the ascetics became exegetes and have maintained their position as such ever since. Volumes have been written upon this subject and pamphlets by the thousands have been printed, some sold and others sent broadcast throughout the length and width of the land, in order to prove that one wine of the Bible was vile and vicious; and so strong was its power for evil that to even

touch it was dangerous, and fraught with consequences so dreadful that they were almost beyond the power of man to depict. The other wine was almost the reverse in its actions, and any one could partake of it with impunity as often as they felt disposed, for no evil could follow its use. The troubles of our ascetic friends had just begun. They had found a way by which they could bewilder their fellow-men, but they hardly knew what to name their new discovery. The idea of calling it wine was repugnant to them; but the Bible plainly said that Christ made wine (St. John xi. 9), and nothing else. There was no other name for it that any one with an ounce of sense would tolerate for a moment; but this wine of their invention had to be made harmless and beneficial, and in a moment of great thoughtfulness they called it "unfermented wine," and their worry and care were over. Reason, science, and the teachings of two thousand years were to fall apart as if cut with knives. Linguistic legerdemain has been indulged in to such an extent that even many of the most watchful have failed to see the glaring absurdity and utter ridiculousness of the name they have chosen for their second wine. "Unfermented wine," the Rev. Edward H. Jewett in his work on "Communion Wines" says, "in Scripture phraseology is a misnomer and self-

contradictory." He should have gone further and said that such a substance is an impossibility. No one, not even the ascetic, will deny the fact that wine is fermented juice of the grape; in fact, they admit it when they attach unfermented to it, for the word "wine" if used by itself tells explicitly what it is, and also what they think it is—the fermented juice of the grape. The "Encyclopædia Britannica" defines wine as follows: "The word 'wine' in its widest sense includes all alcoholic beverages derived from saccharifierous vegetable juices by spontaneous fermentation. In the narrower sense of its ordinary acceptance it designates the fermented product of grape juice." Accordingly, grape juice must first be fermented before it can become wine; and as wine is an abomination in the sight of the ascetic, and as, as said before, the Bible so strongly indorses the use of wine, an impossibility had to be performed, and they call their drink "unfermented wine," in the sense that it isn't wine, but it is wine; or, in other words, that it never was wine, yet it must be wine, and nothing else but wine before it is made into wine. It is the absurd plausibility of the name "unfermented wine" that appeals to the casual person, and also their often repeated use of the term that has given it a sort of standing with the unthinking. If such a substance had existed

in ancient times and been in such general use as the Bible indicates, is there any reason to suppose that this "good and true wine" would not have had a name worthy of its "benign" character, a name so strong and forcible that there never could have been any doubt about it? And, again, had there ever existed such a substance, why can we not make it to-day? We know how to make wine, and in no respect have we changed the methods of manufacture from those which were followed in Bible times. We express the juice and put it into vats and allow it to ferment. Now, is it logical to suppose that through all these countless ages we have retained only a part of the art of vinification, and that the ancients knew more about wine-making than we do to-day, when the most exacting research only shows that there has been no improvement upon their methods; or must we suppose that the making of "unfermented wine" is a lost art? But, they say, how about fresh grape juice? Isn't that "unfermented wine"? Most decidedly it is not. It is unfermented juice, and that it will remain until it ferments and becomes wine in the natural order of events. But that is what we mean when we speak about "unfermented wine," they explain; the fresh unfermented juice of the grape. If that is your contention, why is it that you do not say so? Why by implication

do you try to impute ignorance to a people whose very symbols of life were, more often than otherwise, comparisons to grapes and wines? Why not say that the writers of the Bible did not understand their own language and that the members of the Septuagint were ignorant of their duties? And, furthermore, why do they not accept this offer of the Rev. Edward H. Jewett, D.D., LL.D., in his reply to Dr. John Ellis' "Review of 'Communion Wine' and to Christians of Every Name," wherein, after denouncing the two-wine theory as "A Silly Delusion and a Humbug," he also says: "We are prepared to go still further in this matter. We pledge ourselves—and we will give security for the fulfilment of the pledge—to present, through Dr. Ellis, to any needy student whom he may designate one hundred dollars annually, during the four years of his college course, on the following conditions: That he prove, 1. By *unquestionable* evidence from the literature of the Jews, during fifteen centuries subsequent to the time of Moses, that they possessed in ordinary use as a beverage an article similar to the *aigleukos*, *semper mustum*, of the Greeks and Romans, which they named *unfermented* vs. *fermented* wine, corresponding to *unleavened* vs. *leavened* bread. 2. That during any period of the national existence the Passover wine was *unfermented* as a *ritual*

necessity. 3. That *aigleukos, semper mustum,* was prepared by the Greeks and Romans for use as a beverage in preference to wine. 4. That such an article was ever alluded to or recommended by Jewish prophets, heathen moralists, Christian fathers, or Gnostic heretics as a safeguard against intemperance. 5. That in the Greek, Roman, or Anglican churches such an article has ever been in ordinary use, as ritually preferable, previous to the present century." This offer was made in 1892, ten years ago, and as yet no one has had the temerity to avail himself of the opportunity. Surely they cannot have more fear for the words of a living man than they have for the Words of Christ. If they know they are right, why have they hesitated to take advantage of the offer, or why don't they accept the proposition and do as Dr. Jewett asks them to do, for the benefit of their fellow-men? Why don't they do it? They have the authorities to consult and examine, or do they want to wait a few years more and get something new? So much has been written on this subject that it is almost like threshing out old straw to add another word; yet not one unbiassed, thinking man has ever been convinced on the two-wine theory. The ascetic has become the fanatic, and nothing has been too sacred for him to attack. If such words as the following were ever written or

uttered on any other subject than the total abstinence from wine, it would not be safe for the writer or speaker to appear upon the street. "Luke's mention (vii. 33, 34) of John's abstinence, and especially of the abandoned women as the sinners who were sometimes at the table where He feasted (vii. 37) shows, as the best interpreters have agreed, that the charge that Christ drank intoxicating wine was as unfounded as the charge that He was sensual and lascivious. To argue that Jesus must have drunk intoxicating wine because He was at a table where wine was drunk, compels also the admission that He yielded to gluttony and lust" (page 164 of "The Divine Law as to Wines," by G. W. Samson, D.D.). What do you think of such utterances? Stop for a moment and digest their meaning and then turn to the passages quoted and see how maliciously Dr. Samson has perverted them. And yet with all his blasphemy he is upheld and lauded, as, for instance: "A venerable clergyman who has devoted so large a portion of his active life to a critical examination of the wine question, and whose name, in the not far distant future, when the clouds of misrepresentation and misapprehension shall have passed away, will stand among Christians of every denomination as one of the very foremost benefactors of the church and his race." (Page 9, "Review of Com-

munion Wine," by Dr. John Ellis, ten years after Dr. Samson's book was published, and from which Dr. Ellis quoted in his "Review.") Why should we, however, be astonished at anything when we are told on page 8 of "Bible Wines," by the Rev. William Patton, D.D., that "ONLY THE ORIGINAL TEXT IS INSPIRED?" Of what use is an English Bible, or, for that matter, a copy of the Bible in Hebrew, if it is only the original that is inspired? Surely these exegetes resort to many and fearful ways to prove that they cannot be mistaken in their contention. Again, on page 89 of the last-named book appears this sentence: "It is pertinent to ask, Is it not derogatory to the character of Christ and the teachings of the Bible to suppose that He exerted His miraculous powers to produce, according to Alvord one hundred and twenty-six gallons, and according to Smith at least sixty gallons of intoxicating wine?" Comments on remarks of this nature we deem are not necessary. We leave to the reader this privilege and let him form his own judgment as to their propriety and spirit of reverence for God's Word. Sometimes, however, the ascetics will branch out into other fields, and when they do they are as strenuous as it is possible to be. For example, Dr. Ellis says in his "Review": "But does he not know that 'fermented wine' is never derived from grapes, but

unfermented wine is pressed directly from the grapes?" The subtlety of this sentence is the keystone of their whole structure, this magnificent edifice of inconsistent incongruities, contradictions, and blasphemy. A student of philology would have a task before him to ascertain what the doctor was writing about, if he had been so unfortunate (?) as not to have heard of the two-wine theory. It would make nice reading to take the doctor's words and put them into Latin; but it is just such sentences as these that have given credence to their theory and have led others into the trap. Prior to this time we had always supposed that the injurious substance of which they spoke and wrote so much about was wine pure and simple, made by fermentation, and the harmless one was "unfermented wine"; but we have Dr. Ellis' word for it that there is still another wine which he calls "fermented wine." We in the wine business would call that spoiled wine, and any dealer that lays the slightest claim to honesty would refuse to sell it. Sometimes refermentation can be checked if taken in time, but the wine is never as good for this breaking out afresh. But they might say this is sophistry and we are taking an undue advantage; on the other hand, it is plain simple reasoning. In the first place the name chosen, "unfermented wine," cannot and does not

mean anything; but for the sake of argument we will grant that it does mean wine before it is fermented, or at least that is what it is claimed to be. And we grant this much and ask what is wine? Is it, we ask, the name of any known substance or is it only a suffix to be added to any verb you may select? In the second place, even Dr. Ellis admits that there is a "true and good wine," and accordingly we are compelled to ask again, What is wine, what is fermented wine, and what is "unfermented wine"? Can you, reader, answer these questions, and by so doing derive any information as to what Dr. Ellis has written about? It is hardly to be supposed that the doctor meant to say something else, for he says of himself that no one "in the Christian church has had better facilities for examining this subject, and no one has more critically, carefully, and faithfully examined it in all its various aspects for the past forty years than the present writer" (page 39 of Dr. Jewett's "Reply"). In order, however, that we may discuss the sentence a little more, we will take the liberty of putting it into language that is not so vague and contradictory; for where vagueness ceases, contradiction follows. Perhaps the doctor intended to say something like this: But does he not know that fermented grape juice is never derived from grapes, but that unfermented

juice is pressed directly from the grapes? We say, perhaps the doctor intended to say this, for on the same line of argument God never made man. And if that isn't sophistry, what is? Dr. Ellis is not alone in this peculiar method of argument. Every work on the subject that can be found abounds with just such sophistical ideas. But we would like to ask the doctor, Where does wine—or fermented grape-juice—come from if it does not come from grapes? Surely, there is no unseen agency that takes the juice out of the tanks, barrel, or bottle and substitutes something else. For sixty-odd years we have been making wine, and our *modus operandi* was to press the juice from the grapes, put it into large vats, and let it stay there until it was time to put it into barrels and other receptacles. We have always raised our grapes and we always make our wine; and we claim for it that which the Bible maintains—it should be—pure, wholesome, and undefiled in any way and properly matured. And we have all along thought our wines were derived from the grapes grown in our vineyards. There may be some mistake about it, but until we have more convincing proof than Dr. Ellis' assertion "we will remain of that opinion still." From a practical point of view, the two-wine theory is very difficult of belief, and still more difficult of accom-

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plishment. In imagination go back to the times of the Bible, and more particularly to the time when Christ was on earth, and consider what these people were accustomed to. Here, there, and everywhere were vineyards; some large, others small, and wine was made by every one. In fact, so common was the practice that Christ's comparison for duty was to "labor in my vineyard." He was speaking to people in a way that they could best understand, direct and simple. So He spoke of an every-day subject and made His comparison. Wine-making is not a difficult art; in fact, it may be said to be easier of accomplishment than that of making butter from milk. But Dr. Ellis might say that butter is not derived from milk. So simple is wine-making that it is only necessary to press the juice from the grapes and put it into some vessel, either large or small, according to the quantity of grapes pressed; and the pressing can be done by any method available; then place this vessel aside for a few days, and after fermentation has ceased, it will be more or less fit to drink, though the longer it is kept and properly cared for the better it will be. Ah! ah! wise Mr. Wineman, now that is just what we contend. You say, place this vessel filled with the fresh juice of the grape aside for several days, and after fermentation has ceased it will be fit to

drink. You see, you have admitted that we are right, and that there is an "unfermented wine"; and you could bottle it and sell it the same as you do the fermented juice if you would. But, my friend, I have not said so, and I further say that "unfermented wine" is an impossibility. And I will also make another statement as a practical wine-maker, that there is not such a thing, and never will be, as unfermented grape juice produced in merchantable quantities. You see, I have also taken a "new departure," and I am also going to use your own authorities to substantiate my assertion. On page 15 of "Bible Wines," by Rev. William Patton, D.D., is this remark: "The laws of fermentation are fixed facts, operating always in the same way, and requiring always and everywhere the same conditions." On page 9 of the "Wine in the Word," by Abraham Coles, M.D., D.D., appear these words: "All these several methods have a common object. They are so many devices to keep out the air. The oxygen of the air is the grand disorganizer. So long as this is absent, the gluten and the albumen show no disposition to take on putrefactive action; but no sooner does a particle of oxygen find entrance, than decomposition begins and they are converted into a ferment or septic." On page 69 of Dr. Ellis' "Review" is a quotation from Pasteur's description of fermentation: "It

has been definitely established that the spores of yeast are universally diffused through the air, and that so soon as they meet with a solution containing the nutriment necessary for their development, yeast cells are produced and fermentation sets in." Enough for the advocates of the two-wine theory. Now on page 82, vol. ix., "Encyclopædia Britannica" is the following: "Perfectly pure grape juice does not ferment unless the process has been started by at least temporary contact with ordinary air. This cardinal fact was discovered by Gay-Lussac in a now classical series of experiments. He caused clean grapes to ascend through the mercury of a large barometer into the Torricellian vacuum when he crushed them by means of the mercurial column. The juice thus produced and preserved remained unchanged; but the addition to it of ever so small an air bell (as a rule) induced fermentation, which when once started was always found to take care of itself." Now, dear reader, go with me to Palestine during the time Christ was there and let our authorities be with us. First the Rev. Patton says: "The laws of fermentation are fixed facts, operating always in the same way, and requiring always and everywhere the same conditions." Next Dr. Coles says: "The oxygen of the air is the grand disorganizer," etc. Then Pasteur, through Dr. Ellis, says that "the

spores of yeast are universally diffused through the air, and so soon as they meet with a solution containing the nutriment necessary for their development, yeast cells are produced and fermentation sets in." We also have the experiment of Gay-Lussac. There are many more authorities, clerical and lay, that we could take with us, but what we have submitted I think will suffice. Here we are in Palestine; and what do we find appertaining to our search? First, we find vineyards—many of them, and from all of them wine is being made; and as fast as the juice runs from the press it is put into skins or amphoras. These are the only bottles they have. The skins will hold from two to four gallons, and the amphoras from six to nine gallons each. No precaution is taken to exclude the air from the juice; and as the laws of fermentation were as fixed in Palestine nineteen hundred years ago as they are in the United States to-day, when the juice flows from the press just at that instant does fermentation begin. As soon as the skin of the grape is broken the yeast spores enter; there is no hesitation, no delay, only it is not apparent to the naked eye, and it is for this reason that I say that unfermented grape juice does not exist in any tangible quantity. Now, before we leave Palestine let us consider these vessels in which they put their grape juice—skins and

earthenware amphoras—and if these vessels were closed hermetically before fermentation had ceased, they would have been blown to atoms when the ferments were at their height. I have had strong heavy bottles, such as are made to-day by the most expert workmen, of the finest material procurable, burst to pieces in our vaults; and some of the pieces have gone seventy feet, and only stopped then because of the heavy stone walls. In fact, it is by the bursting of the bottles that we know how our champagne is progressing. And to slacken this fermentation what do we do? Move them into a cooler vault. The cool air retards the fermentation and accordingly lessens the pressure upon the bottles. Another little detail that should be remembered is the size of the bottles compared with the skins and amphoras. Our bottles weigh from thirty to forty ounces a piece and will hold only about twenty-six ounces of wine, and are made of the toughest glass. Now if twenty-six ounces of plain, simple wine—for it is of plain, simple wine that champagne is made—will blow a tough, modern-made bottle to pieces, what will from three to nine gallons of wine do if it is confined in skins or earthenware vessels? If we had rubber suits on it might not amount to much when the skins burst; but, on the other hand, the flying pieces of earthenware from the amphoras might

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give us considerable trouble. Have I made it plain why I said a while ago, that when the vessels were filled with juice they were put aside until *after* fermentation had ceased? I have shown you where it began, and how impossible it was for the ancients, and for that matter the moderns, to make "unfermented wine." Oh, but both Pliny and Columella, who were contemporary with the times, tells us explicitly how it was made. But why believe them any more than you do the Bible? But granted that they have given directions, why don't you put them into practical use? All that is necessary is to take the must, put it into a jug holding from six to nine gallons, and sink it into the bottom of some pond or lake for forty days or bury it deep into the sand. It is so simple that any one can do it; but they forgot to tell you that if you put five hundred amphoras away as per their directions, you might run a good chance of getting one single amphora intact, and as soon as the contents were exposed to the air fermentation would begin.

I cannot refrain from again quoting from "Wine in the Word," which on pages 10 and 11 says: "'No man putteth new wine (*oinon neon*) into old bottles.' New wine (*oinon neon*) in the Greek is must and in Luther's version is invariably rendered most (must). Should this be put into old bottles, bottles which had been previously used (made, as

the custom was then, of skins smeared with pitch on the inside), and so impregnated with the stale liquor of the former year, fermentation would necessarily be excited and the gas formed would inevitably burst the bottles; but if put into new, clean bottles, and closed tightly, and, the more effectually to shut out the air and keep it cool, buried besides in the earth, it is easy to understand how both bottles and contents should be preserved unaltered, except as the flavor of the must might be improved and made 'better' by becoming 'old'—old must kept sweet and mellowed by age. Our Lord's illustration evidently does not respect, as has been strangely assumed, the unequal power of new and old bottles to resist pressure, for neither the one nor the other would be capable of withstanding nor, for that matter, the strongest iron-bound cask the rending force of the pent-up gas, should fermentation be once set up, but refers, beyond all question, to the corrupting effect of the old leaven found in the old bottles, soaked, as we have seen, with sour remains of a former vintage. That the old bottles were rotten we have no evidence; but of the rottenness of the old liquor left behind there can be no doubt. The modern and ancient methods, both Jewish and Roman, agree in insisting, whatever the vessel used—glass, tin, or wood, or earthenware or goat-

skin—that it shall be *new*, or at least clean, to avoid all possibility of the presence of an existing ferment. Here is a case where a little knowledge of chemistry is of capital service in exegesis. The explanation given has a scientific basis, befits the occasion, agrees with the context, and must, therefore, be the true one." Is comment necessary, or is it any wonder that there are believers in "unfermented wine" when an M. D. and D. D. can make such assertions? He acknowledges the tremendous power of fermentation, but his reason for the use of new bottles is somewhat at cross purposes when it is remembered that according to his book the ancients did not use the fermented juice of the grape. They made only "unfermented wine," and it was the wine that was in general use. Where comes "the corrupting effects of the old leaven found in the old bottles soaked, as he says, with the sour remains of a former vintage"? Something is awry here if this must did not ferment. From whence did this old leaven come? How could it get into the bottle if the bottle never contained a substance that would ferment? On pages 24 and 25 of "The Teachings of the Sacred Scriptures," concerning wine and other liquors, by R. N. Davies, of the Illinois Conference, is the following: "If this 'new wine' was fermented wine, then any bottle, either old or new, would

hold it safely; but the danger of its fermenting and bursting the bottle proves that it was not fermented wine. If the process of fermentation had begun in this wine, but had not been completed, it would have endangered the safety of any bottle into which it would have been put. If this wine was in the process of fermentation, or if it was allowed to ferment after it was put into the bottle, it would burst any bottle, either old or new. An 'old bottle' would be likely to have some remains of wine adhering to it; these fermented remains would naturally start fermentation and burst the 'bottles.' 'The new bottles or skins being clean and perfectly free from all ferment were essential for preserving the fresh, unfermented juice; not that their strength might resist the force of the fermentation, but being clean and free from fermenting matter, and closely tied and sealed so as to exclude the air, the wine would be preserved in the same state in which it was put into those skins.'" Almost the same words as Dr. Coles used ten years prior to Mr. Davies' publication, and if anything Mr. Davies is a little more plausible; but with all his plausibility he failed to account for these fermented remains. He very plainly says that "the wine would be preserved in the same state in which it was when put into those skins." There is no doubt, according to

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Mr. Davies, as to what the people of the Bible were in the habit of drinking. It was plain "unfermented wine," and yet if the "bottles" were used again some of the remaining "unfermented wine," be it ever so little, would cause fermentation; yet "unfermented wine" never contains any fermented substances and is therefore as harmless as water or tea. If this is the case, how can it be possible for it in one season to so weaken a "bottle" that it becomes useless; and, moreover, how do these fermenting materials get into the bottle; and why did our Saviour speak this parable? Was He illustrating an impossibility, or was He speaking wisely and for a purpose? As we have said before, the people of Palestine were largely engaged in the making of wine, and being so they were conversant with the nature of wine and its proper treatment. And when Christ said, "And no man putteth new wine into old bottles, else the new wine will burst the bottles, and be spilled, and the bottles shall perish," He spoke from exact scientific knowledge of the subject and also on a theme that needed no explanation to His auditors. The people around Him understood plainly what He meant. There is nothing mystical or hidden in *His* words; they are plain and simple and spoken to a plain and simple people, not one of whom but knew that if new wine was put into old

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bottles or skins, the cleansing of which was an impossibility, fermentation would start afresh. They knew this and Christ knew it, and knowing it spake accordingly. This is a well-known fact in the wine business, and one that we have to guard against all of the time. Even our modern glass bottles are difficult of cleaning after they have been once used for wine. And if such is the case to-day, how must it have been two thousand years ago, when pitched skins were used? Before we leave Columella and Pliny I would respectfully ask you to refer to them and see if they tell you anything about preserving new wine. Study them carefully and see if it isn't the art of preserving must that they speak about, the fresh juice of the grape, a substance that is not wine any more than milk is butter. Verboseness and superfluous directions were not indulged in to any great extent by these writers; and if *oinos neos* means new wine, they would not confound it with *mustum*. Their language was direct, and as for telling how to preserve new wine it would be superfluous indeed; but they are more or less explicit regarding the treatment of must, as we have shown. Pliny goes a little further into the subject than does Columella and describes the effect of drinking mustum. "Indeed, Pliny (Hist. Nat., xxiii., 18) roundly declares that every kind of *must*

is hurtful to the stomach" ("Schaff-Herzog Encyclopedia," vol. iii., p. 2536). He also adds that "it causes pain in the head and is not good for throat trouble." How is it that not one of the two-wine theorists have ever mentioned this part of Pliny's writings, and yet every work that is published on the question mentions the fact that Pliny "tells how to preserve new wine (mustum)"? This is generally the way in which it is written, though on one or two occasions I have seen it printed must-new wine. It is very much like the boy who in reply to the question, Are you telling the truth? said, "Yes, sir, all the truth; nothing but the truth and some more added to it." If curiosity should excite your love of research, study some of the other authors that lived about the time of Pliny, and when you come to *affectio cardiaca* see what would cause this trouble. Do not confine yourself to the Roman writers, but take the Greek and Hebrew as well and see what they have to say as regards the drinking of must; then turn to chapters XXIV. and XXV. of Pliny and see what will cure this ailment —wine, wine pure and simple. In his twenty-second chapter Pliny also tells you the good effect of wine, and furthermore cautions you not to abuse it. Wine, like fire, is a good servant, but it is a hard master. With all the facts before them, and

of which every man and woman was cognizant, can you entertain the thought for a moment that our Lord and His apostles advised the people to whom they preached to indulge in something of which even a very little was injurious, while good, pure, and wholesome wine, if its use is not abused, is beneficial? Even the ascetic will admit that there are times when the use of wine is not only beneficial but advisable. From its very nature *must* is not fit to drink, nor are we expected to drink it. Consider for a moment that as soon as the juice of the grape touches the air it begins to ferment. Even Dr. Samson, on page 180 of "The Divine Law as to Wine," says that "must" "is an *aperient* used *internally*." And yet he writes a book of three hundred and twenty-six pages in order to prove that the Bible advises us to drink an *aperient* used *internally*. The doctor, however, is thoroughly right about must being an aperient, and practical wine-makers are careful about its use, as the result is often serious. The ancients knew this and unhesitatingly called attention to it, and warned the people against its use. Well, if that is the case, Mr. Wineman, it is different to-day, for I have bought and drank many a bottle of "unfermented wine" or grape juice and I have never felt any ill effects from its use. So you must admit that you were wrong

when you said that the same methods were in vogue to-day as were used two thousand years ago. Dear readers, the same methods are in use to-day and you have never drank a teaspoonful of unfermented grape juice in your life. What you have bought and drank is grape juice the fermentation of which has been checked by some artificial agency. When heat is used and the must is cooked it becomes a kind of thin jelly and cannot be considered in this argument, but even then as soon as it is exposed to the air it will at once ferment the same as it would have done before being cooked, and if taken into the stomach before fermentation begins it will resume its septic action at once. A partial list of antiferments comprises corrosive sublimate, sulphuric acid, sulphurous acid, bisulphide of carbon, carbolic aid, boracic acid, salicylic acid, and many of the heavy metallic salts. It may be of one of these of which you are partaking when you drink "unfermented grape juice," and maybe two or three of them. Of the list enumerated there is one that should be under the strictest governmental surveillance, and yet it is the most easily procurable of the lot. I refer to salicylic acid, a substance that is doing great damage in this country. It is deadly poison and it should be restricted as such; though in small doses its

action is more or less slow, it is none the less poisonous. A large dose will kill as quickly as arsenic, opium, strychnine, or morphine; and the same conditions which govern the sale of these poisons should be applied to salicylic acid. It is, I admit, a valuable medicinal remedy. So are the other poisons, and what applies to them should apply to salicylic acid. Its power to check or retard fermentation is something stupendous; its action on fermenting substances is more powerful than dynamite upon rocks. On page 9 of "Wines in the Word," after telling about the different things that are used to keep must sweet, unconsciously admitting that of itself must is not a fit drink, is the following: "Among the most effective of these, if we may credit a recent statement of a French chemist, is salicylic acid, one hundred and sixty grains having sufficed to prevent fermentation absolutely in two hundred and twenty gallons of must." Must weighs a little more than water, and pure water weighs ten pounds per gallon. Now, what would one-third of an ounce of dynamite do to a boulder weighing more than a ton? The proposition of itself is somewhat laughable, but a little thought will convince you of its great power for harm, even when taken into the system in small quantities. Nature shows how small indeed must be the amount that you can take not to dis-

arrange your own digestive economy, as digestion depends upon fermentation; and anything that will at all impede digestion requires very careful consideration before it is administered. And yet here we have an M.D. who is also a D.D. upholding the use of this powerful acid in a liquid of which he wants you to drink, and which in order to be fit to drink must be "doctored." There is an old saw which says "Two wrongs never made a right," the application of which I will leave to my reader. How can any man who is at all reasonable think that He to whom we owe our being advised us to use a compound like this; that the two-wine theorists would have us use when the proper use of pure wine is far from being detrimental? Unfortunately the use of salicylic acid is by no means confined to "unfermented" grape juice. I would it were so, for then they who used this juice would do so at their own risk; but its use has become very prevalent in food products, especially in what we term "canned goods." Even the farmer may unwittingly use it, and the farmer's wife will use a little in her "preserves," having purchased it under another name as an "anti-ferment," not knowing how many ills she may be bringing upon herself and her people. An easy way to test the direful results of this acid is to dissolve some in water

and sprinkle a nice, healthy plant with it once or twice and see how quickly it will die.

When administered internally salicylic acid rapidly lowers the bodily temperature and reduces the pulse rate, blood pressure and rapidity of respiration, causing death when given in excessive doses by paralysis of the respiratory organs. A little thought will soon reveal the danger that is apt to arise from the use of salicylic acid. It is the constant and almost incessant use of the drug that makes it so baneful. Since its discovery in 1838 there have been more deaths from "heart failure" than were ever known in the history of the world, and statistics assert that the malady is on the increase, and the use of salicylic acid is growing more and more. On page 227 of vol. xxi. of the "Encyclopædia Britannica" appears the following: "Unless the perfectly pure acid be employed, the addition of salicylic acid to articles of food must be considered dangerous, some persons being peculiarly susceptible to its action." Is there any one who has charge of a large congregation—and the larger the congregation the greater the number of communicants—who is qualified to tell what the effects are going to be when Sunday after Sunday "unfermented grape juice" is administered at communion? The merest novice knows that something must be done to *must* to

arrest its fermentation; and we know of no harmless material, although all methods that are in vogue to-day are called "harmless" for obvious reasons. Has any pastor any right to even ask the members of his flock to partake of something that may be of great injury physically, and not warn his people against its use? How many are there who not only do not warn their people against the use of it, but, on the other hand, encourage them to use it freely? It may be, you say, because they are ignorant of what they are doing; and if they knew what "unfermented grape juice" contained, they would never under any consideration use it again.

This is a charitable way to look at it. But does ignorance lessen misery of indigestion? Does ignorance soothe the sorrow of the mourners; and is this ignorance excusable? Ignorance, as defined by Webster, is "the want of knowledge in general, or in relation to particular subjects." Can this deliberate use of "unfermented grape juice" be termed ignorance? Every one as well as the pastor should know that it must be preserved in some way, and the person who advises two or three hundred or maybe as many thousands of people should be aware of this fact better than any one else; for it is not to be supposed that he has adopted this modern method of serving com-

munion without first having investigated the question. And there is not one of the authorities that uphold the use of "unfermented wine" but give directions as to the manner of keeping the juice of the grape sweet or unfermented. They all admit that something must be done to *must* or it will ferment and become wine. And knowing this to be a fact, can he plead ignorance when he urges his people to partake of it freely? Indifference is the mildest term that can be bestowed upon a pastor who would advise the use of "unfermented wine." He must be indifferent to consequences, be they ever so severe, and indifferent as to methods and means he adopts to establish his point. Peruse the following arguments, taken from "Wine as a Beverage—the Teachings of the Scriptures on the use of Fermented Drinks," by Rev. John F. Loyd: "We begin with *tirosh;* rendered into by the terms WINE and NEW WINE" (page 7). "*Tirosh* is applied to the fruit of the vine because it was the inheritance of Israel, a part of their possession, and as such could so possess the heart or affection of the possessor as to make him forget God" (page 10). "It is said that *tirosh* must be a liquid, since Solomon says, 'So shall thy barns be filled with plenty, and thy presses shall burst out with *new* wine,'" (page 11). "The drinking, therefore, must be in the same

way that boys eat grapes now; that is, by sucking the juice of them" (page 12). "Wine may be kept unfermented in any climate, when the people know how; and we incline to that opinion that this was no secret in Solomon's day" (page 50). The book was published in 1874, and the boys of that time must have been veritable wonders. Girls, men, and women were normal, but the boys drank their *tirosh* by eating grapes that they only sucked the juice from. And we had to wait until the boys of 1874, or thereabout, should show us how the people of the Bible drank their wine, "in the same way that boys eat grapes now, by sucking the juice of them." Is it any wonder that Dr. Jewett says that the contention of the two-wine theorists is *silly* when such arguments as these are advanced? It is a greater wonder to think that clergymen would promulgate such puerile ideas, and it speaks very poorly of the thoughts they must entertain as to the intelligence of their readers. The assertion that the Rev. Mr. Loyd makes on page 50 of his book, and which we have already quoted, is almost forensic in depth of thought and conciseness. "When the people know how," what a brilliant ending to a fifty-page argument! The difficulty is that the people do not know how, and have never known how, and it is very doubtful if they ever will. Thousands upon thousands of

dollars have been expended in experiments in order to make fresh grape juice healthy and marketable, but we are as far from accomplishment as we were two thousand years ago. The laws of nature are fixed facts and their action is as certain as that night follows day, and the wishes of man must be subservient to them. An overindulgence in anything is a transgression against one of these laws and carries with it a penalty that must be paid sooner or later. The proper use of even the most dangerous poisons will have no ill effects; and in a like manner the proper use of a good, pure, wholesome wine will never be fraught with danger. Of course, intemperance has no redeeming feature, and in no way should it be condoned; and the great good that has been accomplished in this country by our many temperance societies is far beyond the ken of man to compute. Drunkenness is an abhorrent crime, and everything that can be done to lessen it should receive the hearty support of every good citizen in the land; but sumptuary laws enacted by our various State legislatures will do but little good. In fact, they more often prove to be retroactive than otherwise. For example, here is a man that understands the proper use of wine; he is thoroughly temperate in its use, and he feels that a little of it now and then does him good, but the commu-

nity in which he resides is given over to prohibition. Prohibition has done more toward the increase of drunkenness than the use of pure wine ever did. An element enters into prohibition that few if any ever consider, an element, too, that is more potent for evil than almost, I am inclined to say, the abuse of wine. I refer to adulterations, the vile poisonous compounds that are sold in every prohibition community; for, that intoxicating liquors are sold in these communities every one who is not wilfully blind will admit, and one glass of this stuff will poison the system for weeks, yet the traffic continues, for the chances of detection as regards the purity of the liquor sold are reduced to almost nothing, owing to the fact that prohibition protects the seller from penalty, for the buyer dare not complain. The seller runs the risk of imprisonment, and in consequence he must necessarily receive a larger profit from his wares than he otherwise would require if he had only a license to pay for. He of course charges a little extra, but this addition is not sufficient, so he naturally bestirs himself to make his goods cost less and accordingly adulterates them; and the cheaper the adulterant used the better, no matter how harmful it may be. That is of little moment. It is the extra profit he is after, to compensate him for the risk he is taking. Statistics will

show that where in a country pure wines are drunk there is less intemperance than where through sumptuary laws something else that masquerades as wine is sold. Look to-day at Jerusalem, Palestine, and Egypt, and Oriental Europe and Northern Africa, and nearly the whole of Asia and what do you see? Countries that have been for nearly fourteen hundred years under the rule of a religious sect that makes it a very serious matter for any one to taste even of wine. Of course there are some black sheep among the followers of the Prophet, but as a rule the Prophet's teachings and precepts are faithfully adhered to and scrupulously fulfilled. Here you have fourteen hundred years of prohibition and do you find that the people are more honest than we are? Are they cleaner than we are, are they more learned than we are, are they more progressive than we are? Have they more wealth than we have? In fact, I ask you to name anything in the nature of the questions propounded in which they are in any way our equal. But look at them as they are and what do you find? A people that are in the lowest plane of civilization, degraded in almost every respect, yet so fervid in their belief that the most common name that is applied to them is fanatic; and when you find one that is at all liberal in his views and shows traits of advancement what do

you discover? That he is a drinker of wine. And how are you to account for it? It should be just the reverse, according to the tenets of prohibition, for wine-drinking, even in the smallest of quantities, is a heinous crime, dulling a man's brain and making of him a monster more to be feared than an angry tiger. There seems to be in the mind of the ascetic no evil too great for wine to do. Listen to Dr. Ellis and hear what he has to say regarding the origin of wine. It appears in his work "The New Christianity," and is taken from page 15 of Dr. Jewett's "Reply." "In concluding what we have to say on this subject, we think we may safely affirm that it is impossible for any intelligent, unbiassed Christian man or woman, who examines this subject carefully, to believe that the wine of Cana was leavened wine, because we know that leaven was not created directly by the Lord, but that it receives its life from hell, and results from the perversion of truth and good by man. Therefore we can but see that it would have been contrary to divine order if He had created a leavened or fermented wine, which He has never done in the grape." Under what heading of dialectics can such a statement be placed? A tangible substance floating in the air everywhere and yet it comes from hell! God never made it, and yet we are told that God made

everything. "Heaven and earth and all that in them is." It is beyond the pale of this work to criticise the wording and language of the Bible. During childhood we were taught to believe that what the Bible said was truthful, and now in the days of manhood we find no reason for changing our belief. The longer we live the more remote are we from the days of the Bible, and the more difficult is it for us to substantiate any new departure or theory that may be advanced in an exegetical way; but we do reserve the privilege of refusing to accept the findings of the exegete as infallible and correct. As we view it, the labor of the Septuagint was to translate the Scriptures and not to interpret or explain them; and if seventy, or seventy-two, men who were supposed to be scholars of ability and men of thought, and, besides, were living at or almost during the time we are writing about, did not recognize such a thing as "unfermented wine," or failed to mention such a thing, is there any reason to believe that such a thing existed? If it had existed, what reason did these men have for suppressing the fact? They were only translators, and what did they have to gain by their actions? It must have been something extremely great and valuable to get seventy-two men to agree in order that nearly two thousand years after their perfidy could be

brought to light. It is strange, too, that their shortcomings should have remained hidden for so many hundreds of years, only to be revealed by men so carried away by their discovery that they assert that there are elements in this world that God never made. There is some excuse for men who in the heat of passion say things that are irreverent and blasphemous; but a man must be angry indeed who can write, then read, and revise such things that any one ca nread who will take the trouble to buy a copy of the many works there are upon the "two-wine" question. Oft-times the liberties they have taken are so great and so directly in opposition to a proper respect for the Scriptures that to a lay mind they smack too strongly of blasphemy even to quote them; and for that reason we have refrained from using many points that would have aided us materially in our argument. The purpose of this work is not to enter into a theological discussion from an etymological standpoint, but to show the reader from a plain, every-day, matter-of-fact business method how impossible it is for any one to make "unfermented wine." As to whether wine is a generic term, that, too, we will leave to those better versed in philology. On one point, however, we do want to make ourselves plain and understood. We believe that our temperance people have done

more good for our country than any body of people ever did before, and we are anxious to have them succeed. This may sound like cant to many, and savor of hypocrisy when they hear a professed winemaker uphold temperance; nevertheless it is neither one nor the other. Remove all sentiment —though why it should be called sentiment is beyond my comprehension—and view it with the cold eye of business and the reasons why temperance is doing good will soon become evident. A man or firm is in business for money; people must buy his wine or he fails, and who has the money? Is it the drunkard and the sot, or is it the law-abiding, self-respecting citizen? Of the two, which do you think we look to for a livelihood? The man who abuses the good things that God has given, or the man who around his own fireside with his family beside him makes a proper use of wine? Is it the man of brains that has money to buy pure wines (for pure and mature wines are never "cheap wines"), or is it the loafer who is a disgrace to himself and the community that has money to keep employed two or three hundred people the year through? Is it the business man whose name we would like to have on our ledgers, or is it the "tough" who stands on the corner watching for a chance to assault you whose name we want? Whom do we want in our employ?

Do we want toughs, drunkards, sots, and the like to pick our grapes and make them into wine, or do we want sober, honest, industrious men, men that we can trust and rely upon? These are a few reasons why in a business way we earnestly desire to see the cause of temperance prosper. Change the questions just a little and they will tell you why we are desirous of seeing the cause advance in a social way. Ask the same questions again, and they will tell you why the cause should succeed in a moral way. Well, if you are such a strong advocate of temperance why is it that you do not believe in prohibition and total abstinence? I do believe in total abstinence, where it is necessary, applied to the individual and not to the community. When a man is found who is weak and cannot resist temptation, I most emphatically advise his total abstinence; but I do most forcibly object to be made to suffer on account of his weakness or disease. I see no reason why one thousand men should be compelled to remove something from their table because two or three men, whom, perhaps, not one of the thousand had ever seen, had abused the use of it. Wherever prohibition has been rigidly enforced there you can find a backward tendency, a stagnation, and oft-times a marked increase in crime. It was Gail Hamilton who in an article about Maine, and

which appeared in the *North American Review*, said: "You get liquor enough for bad purposes in bad places, but you cannot get it for good purposes in good places." From figures compiled by the late Judge C. W. Goddard, of Maine, on the criminal growth in his own State for the first thirty-six years of prohibition's reign, we find the following: "Since that time (1851) we are only too well aware that our population has been nearly stationary, having gained only about eleven and one-quarter per cent for three decades, although our wealth has increased 135 per cent, and our public expenditures for educational purposes have been immensely augmented during that period. Here is our State prison report (for 1887), and what do we read? . . . an increase of 174 per cent in felony, 307 per cent in dangerous crimes of violence, and 850 per cent in murder. Christian fellow-citizens, is it not appalling that in the face of our boasted progress in education, art, refinement, temperance legislation, and reforms generally, such a frightful increase of lawlessness should have proceeded almost in geometrical ratio, filling the State with violence and recalling the lurid prophecy of the last days?" The above is taken from an address which Judge Goddard delivered before the Congregational Club of Portland, Me., May 14th, 1888. In the face of these figures,

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What has prohibition done for Maine? It has assumed a prerogative that carries it beyond the question of temperance and makes it an almost impossible thing for a person to get pure, wholesome wine. And why should not crime be on the increase when all that a community can get to drink is so vile that only one drink is necessary to bring every spark of evil that is in man to the surface? Pure, wholesome wine never makes fighters and murderers of men, even if there is an over-indulgence in it. On the other hand, it is just the reverse. The man who drinks pure wine because he likes it is very seldom a drunkard; and the use of pure wine is often a creator of dislike for stronger substances. It is rare indeed that you find a person who uses wine at his meals who cares for stronger or more alcoholic drinks between times; and if our people could be made to realize this fact, we would at once see a material decrease in intemperance and accordingly a decided improvement in our moral condition. That man will use a stimulant there is no use in contradicting. From the remotest date of antiquity man has always drank of something that would intoxicate. It is as innate to the savage as it is to the civilized, and whether it is of natural necessity or is of an inherent nature is a matter of speculation. The student of peripatetics may

be able to account for this condition, but no matter how it is explained the fact remains that man will drink, and no laws that can be framed will ever stop him. An appeal to his reason and manhood, a stimulating of his own self-respect will have more weight than any statute that can be passed, for the invocation of the law *per se* treats him as a criminal before the commission of the deed, a simple reversing of sense and justice. This trait of man being realized, is it not better that he should be furnished with something that, if used properly, will benefit him, rather than to hedge him around with a lot of laws that compel him to take and use these dangerous, vile, poisonous compounds, that these very laws make it possible to be sold? The hypothesis of prohibition is wrong; it is intrinsically impossible of enforcement so long as man has a desire to partake of alcohol, and as this desire is more or less natural, the prohibitory laws interfere with his personal liberty and the rights and privileges of citizenship. No man or person has any right to dictate to his neighbor that which he thinks will be good for him, and the drinking of intoxicants can never be stopped by a mere *dictum*. No heart was ever made upright by austere command, and legislation has never converted an evil man. These are not new ideas as to man's mind; they were known

thousands of years ago. Punishment is not reformation, and the advocates of prohibition even go beyond this proposition. They punish before any crime is committed. The blow is struck and the reason is given afterward. No man is so ignorant but that he knows that the abuse of wine is detrimental to himself as well as to others, and the restriction of his supply, by law, is more prone than otherwise to develop within him a cunning, sly, deceiving trait, more dangerous to the community at large than intoxication. And when these features are added to the taste for these vile compounds, which have been to a degree forced upon him, has the task of reformation been made easier? Has the preparation of this man for a future existence been simplified, or has he been materially aided in his downward career? Prohibition is too narrow of thought ever to be successful; it is primitive in its application and it is dwarfing in its realization. It neither considers nor admits requirement and change. On page 112 of "The Science of Ethics," by Leslie Stephen, is this remark: "Society as a whole acquires new characteristics at different stages of growth, which are only explicable through its history." The young man in the prime and vigor of manhood may not require wine, but as he grows older a little wine may be of untold benefit to him; hence the nar-

rowness of prohibition as applied to the individual. Disasters, epidemics, and plagues may happen at any time where the use of alcohol may be of vital necessity, yet prohibition treats the community as it does the individual, making no provision for calamity, or even providing for an emergency. Again, prohibition is distinctively class legislation. For the rich or wealthy man it makes very little difference, except in the sense that he is a law-breaker. He can, if he so desires, send out of his town or State and procure from some reputable firm good, wholesome wine. But the poor man is not able to do this; he has to rely upon the dives and various dens in his own town to get what he needs, either for social or medicinal purposes. Suddenly, without warning, one of the children becomes sick. At first the parents prescribe for it themselves. Their limited means deny them the privilege of summoning a physician until they have exhausted every resource at their command. Finally it becomes apparent that the doctor must be called, and hastily. The loved child is growing worse every moment. The doctor comes and orders brandy. The father hurries to get it, and he goes where? To some reputable firm who have a name and character to maintain? No! for there are none such allowed to transact business in his town. They are not wanted. It is to the illicit

grog shop that he has to go to get something to save his darling's life. He returns to his home and the brandy (?) is administered. The child has convulsions and dies. Was the doctor wrong when he advised brandy? No, sir; he knew that brandy would remove the trouble, but he did not know what the stuff that was sold for brandy would do. It is very likely that the doctor had never tasted a drop of the compound in all his practice; if he had, he never would have advised its use. He knew the efficacy of pure, wholesome brandy, and relied upon getting it for his patient; but prohibition stepped in, and a loving father and mother paid the price with the life of their child. What has prohibition accomplished? After fourteen hundred years, has it made of the Mohammedan a man superior in any way to the Christian? Are inebriety and crime unknown where the Mohammedans dwell? Are wealth, progress, education, and refinement evident on every hand wherever you may find a community of the followers of the faithful? Surely, allowing three generations to a century, after fifty-two generations of faithful trial, all of these, and more too, should be seen wherever the prophet's people are—if only one-third of what the prohibitionist says is true regarding the non-use of wine, and if only one-tenth is true regarding the use of it. After fifty years'

trial in Maine, are the people there any better than they are elsewhere in the United States? Kansas has tried it now for nearly twenty years; and is Kansas ahead of her neighbors in any respect? Prohibitionists are extremists, and the extreme of anything is dangerous. They are resourceful also, as the two-wine theory reveals; but that they are reasonable there exists a doubt. As to the good done by our temperance people and their various societies there can be no doubt; and therefore they are worthy of every man's approval. As to the attitude of the ascetic on the Bible wine we have shown from a manufacturing standpoint its utter infeasibility. There are other authorities who maintain our idea; and as they are better known to the general reader than is the writer, it may enhance the interest somewhat in the question if a few quotations should be used. Our space forbids making an elaborate array of excerpts, for there are many to be had, so we have selected only three or four from standard authorities. From Kitto's "Biblical Cyclopædia," vol. iii., p. 1112, we take the following: "What is the teaching of the Scripture in respect to the USE of wine? They make no distinction between intoxicating and non-intoxicating wines; never refer or allude to such a distinction. Yet wine (יין = οινος) is commonly spoken of in precisely the

same way that corn and oil and milk are spoken of, namely, as a blessing sent by God for the use of man. It was enjoined to be used in the service of God. It is employed as a symbol of the highest spiritual blessings (Isa. lv. 1, 2). The use of it was common among the Jews, as it is among the people of all wine-producing countries. It was forbidden to the Nazarites alone, and that only while under their vow. The use of it is in one case distinctly prescribed by Paul to Timothy (1 Tim. v. 23). Jesus Christ came 'drinking wine' as well as 'eating bread' (Luke vii. 33, 34), and in one instance miraculously produced a supply of wine when it was needed (John ii.). We attach great importance religiously and theologically to these facts. Jesus was no ascetic. He gave no countenance to asceticism. By drinking wine—freely using the blessings of God's providence—He testified against the error, afterward called Gnostic and Manichean, which would attach impurity to that which enters the mouth, and vindicated the liberty of His followers to use 'every creature of God' as good and fit for food, and to be received with thanksgiving by them as those who 'believe and know the truth'" (1 Tim. iv. 3, 4)." On pages 2536 and 2537 of "Schaff-Herzog Encyclopædia," vol. iii., we have culled the following: "The references to wine-making in

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the Bible let us see that no effort was made to preserve the expressed juice of the grape from exposure to the air; and it would, of course, ferment. But long before it was matured so as to be proper *yayin*, it would intoxicate; hence we find an inebriating power ascribed to *'asis* (Isa. xlix. 26), and to *tirosh* (Hosea iv. 11), and to *gleukos* (Acts ii. 13). There is no reason for altering the meaning with which *tirosh* has come down to us. *Yayin*, when it first occurs (Gen. ix. 21), appears as the fermented juice of the grape; and in no place of the Old Testament are we required to give it another meaning. Like oil (*shemen*), it is said to be gathered (Jer. xl. 10), by a prolepsis just as bread is represented as 'brought out of the earth' (Psalm civ. 14). . . . Examples of unfermented wines are, indeed, adduced from Latin and Greek authors; but they do not bear examination. Those who take the pains to study the authorities appealed to must be amazed at the purpose for which they are brought forward. That *must* passed into wine by fermentation (see Varro, 'De Re Rustica,' i., 65; Columella, 'De Re Rustica,' xii., 25; Pliny, N. T., xiv. 11). These writers mention only one way of trying to hinder *must* from becoming wine, viz., by keeping the cask containing it in cold water. But no instance of this preserved *must* being drunk as a beverage

alone, or simply mixed with water, has been pointed out. To complete the evidence against the unfermented wine theory, no trace of such a wine can now be discovered in the lands of the Bible. Missionaries of the highest character and attainments, and long resident in Syria, such as Drs. W. M. Thomson, C. V. A. Van Dyke, H. H. Jessup, and W. Wright, have united with some of the most intelligent natives of Syria in testifying that they have never seen or heard of an unfermented wine in Syria or the Holy Land, among Jews, Christians, or Mohammedans, any tradition of such a wine ever having existed in the country. We need not here inquire how certain travellers were led to make mistakes and misstatements on this subject. It is enough to refer to what is written in Dr. Laurie's work on 'Missions and Science,' pages 430–441. No one who duly weighs the evidence there presented can believe that such a thing as unfermented wine is known in the country in which our Saviour was in the days of His flesh. *Dibs*, which is sometimes referred to as a specimen of unfermented wine, is simply honey of grapes, the Hebrew *debâsh*. It is not drunk diluted with water, but used as molasses or jelly." In vol. x., and on page 1017 of the "Cyclopædia of Biblical, Theological, and Ecclesiastical Literature" is to be found the fol-

lowing: "Dr. F. R. Lees, in various works, has strongly asserted that the wines of antiquity were largely non-alcoholic; and this view has incautiously been adopted by several later writers, as Ritchie, Nott, Stuart, Burns, etc., and by many temperance advocates; but it has been powerfully combated by others, especially Tattam, Crosby, and scholars generally." The latest and most complete treatise on this question is that of Wilson, "The Wines of the Bible" (London, 1877), which, after minutely examining all the classical and Scriptural references, arrives at the conclusion that, "*so far as the wines of the ancients are concerned, unfermented wine is a myth.*" The effort of Samson, "The Divine Law as to Wine" (New York, 1880), to meet this testimony by garbling the ancient statements and contradicting the modern, is feeble and unworthy. Tristam observes: "All the terms for wine (in the Bible) are used in collocations which clearly show that fermentation is implied; nor is there the slightest ground in criticism for the pretense that the unfermented juice of the grape was ordinarily used, ('Nat. Hist. of the Bible,' p. 411). An article by Rev. H. Bumstead, in the *Bibliotheca Sacra* for January, 1881, fairly meets the scientific, philological, and moral aspects of the 'wine question' as presented by Rev. A. B. Rich, D.D., in the

January, April, and July numbers of the same journal. It shows, at least, that alcohol, when taken in moderate quantities and in its natural combinations, is not properly a poison, but is assimilated and healthily disposed of in digestion; . . . that *yayin* always signifies the fermented juice of the grape; and that to no one of the words translated 'wine' does the Bible attach an indiscriminate and absolute condemnation." Again, on page 1776 of "Smith's Dictionary of the Bible" one can read the following if he so chooses: "The impression produced on the mind by a general review of the above notices is, that both *yayin* and *tirosh*, in their ordinary and popular acceptation, referred to fermented intoxicating wine. In the condemnatory passages no exception is made in favor of any other kind of liquid passing under the same name, but not invested with the same dangerous qualities. Nor, again, in those passages is there any decisive condemnation of the substance itself which enforce the conclusion that elsewhere an unfermented liquor must be understood. The condemnation must be understood of *excessive use* in any *case;* for even where this is not expressed it is implied. And, therefore, the instances of wine being drunk without any reproof of the act, may with as great a probability imply the moderate use of an intoxicating

beverage as the use of an unintoxicating one." To many of our readers the effect of alcohol upon the human system is unknown, and in many cases, what little is known is wonderfully exaggerated; and, perhaps, the subjoined article from the pen of Prof. J. M. Hirsch, Ph.D., may prove of more than usual value: "To appreciate the proper position of alcohol in the human economy, we should form a clear picture of the actual reactions and processes taking place in the body after the introduction of alcohol into the system. An indefinite, superficial, hear-say knowledge is the mother of prejudice—the greatest enemy of progress. Those who advocate total abstinence from alcohol might as well remember that they cannot partake of a morsel of bread, the staff of life, without taking alcohol into their systems. Bread, or rather dough, is fermented for the very purpose of generating carbonic dioxide gas, which, permeating the dough, inflates it with the thousands of small globules of gas, which the elastic gluten and starch enclose and firmly hold when it is good bread. For every forty-nine parts of carbonic acid thus created fifty-one parts of alcohol are produced at the same time from one hundred parts of sugar, which alcohol is also enmeshed in the sponge of the dough; and when the heat of the oven encases the bread into a hard

crust, the alcohol can no more escape than the carbonic acid. Upon cutting freshly baked bread the viny odor is perceptible. Most river water, containing vegetation, also contains a trace of alcohol, the product of fermentation of such vegetation. If the enemies of alcohol will abstain from fermented bread and use only crackers or boiled or baked or raw carbohydrates, they will find that the process of digestion produces partial fermentation; and nature, whether we like it or not, breaks up the sugar into alcohol, which performs its service in the human economy, and into carbonic acid, which is exhaled just as the process takes place in the fermenting vat of the distillery, the starch being converted into sugar before fermentation sets in. The perspiration of every person contains acetic acid, a product of oxidation of alcohol. In the animal economy even some protein compounds are converted into sugar and then burnt up into alcohol and finally into acetic acid, just as it can be done in the laboratory. The process of life and nutrition, if understood, must be viewed as a whole. No food or remedy can be considered as giving only one reaction chemically, or as a chemical reagent solely, without regard for its physical properties and effects, which may be of equal or superior import. When alcohol is introduced into the stomach in a fairly concentrated

state—thirty to fifty per cent—as in brandy or as a tincture in medicine, it first abstracts water from the contents and lining of the stomach, causing a feeling of heat. Any albumin or other soluble protein compound is coagulated and rendered insoluble for the time being; the pepsin which lines the wall of the stomach coagulates, the stomach contracts and begins or accelerates the peristaltic action, which churns and mixes the foods, facilitating digestion. At the same time the alcohol dissolves any fat in the stomach, which otherwise would be indigestible, and thus prepares it for emulsion with the rest of the food. The astringent action of the alcohol upon the walls of the stomach and the alimentary canal renders it more suitable for the endosmosis and exosmosis, which distribute the animal fluids through the tissues in a state of health and separate the saline matters from the colloids. The alcohol is rapidly oxidized into acetic acid, which is useful in dissolving phosphates or other salts of lime, soda, or potash. This last-named compound is often prescribed as a mild cathartic or diuretic, while the solution of phosphates may deposit the latter where nature requires them, or dissolve the surplus and remove it from the system. The fat, dissolved by the alcohol, is deposited upon the nerves and other tissues as a wholesome, protecting covering, while

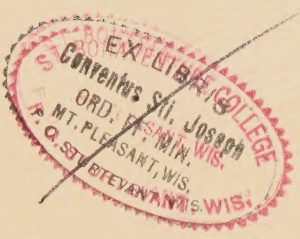
the alcohol is either oxidized in acetic acid, furnishing heat, or exhaled, destroying noxious germs in the lungs during exhalation. Its great value as a germicide is well known, it being often used exclusively in typhoid fever with excellent results. Its ready oxidation is well seen in the Doebereiner lamp, where a platinum sponge, absorbing alcohol, instantly becomes incandescent, igniting the alcohol just as it does with hydrogen gas. This capability of absorbing and giving off oxygen renders alcohol an excellent vehicle of the life-giving oxygen in the system. Before being oxidized into acetic acid alcohol sustains an intermediate oxidation into aldehyde, which contains the oxygen in so unstable a form as readily to give it off, aiding in the oxidizing process of life, which it readily absorbs and unites with more oxygen, being converted into acetic acid. Aldehyde is the main ingredient in sweet spirits of nitre, well known for its soothing, antifebrile, and dietetic effects. It is a germicide *par excellence*, harmless in moderate doses. The process of life and nutrition is always accompanied by the destruction of the old oxidized cells, creating the new life of destructive germs, which war upon the young living cells with all the rancor of decomposition. For this reason the presence of a harmless germicide in the system in moderate doses is

always necessary for a state of perfect health, and should be encouraged, as the process of assimilating food, whether it be carbon, phosphates, or proteids, never takes place without being accompanied by the simultaneous separation of products of putrefaction, both mineral elements torn from their original organic compounds endowed with life, which flourishes at the expense of and to the danger of the healthy tissues. While the moderate use of alcohol by depositing dissolved fat upon nerves and other tissues protects them and prevents their waste, its excessive use overloads the system with fat, the liver and kidneys soon becoming overburdened. While its moderate use increases heart action, its excessive use destroys the vital functions by permeating all tissues, coagulating the albumin and other proteids, thus impairing their solubility and convertibility into blood and tissue. Constant warfare should be kept up against its abuse, not against the use of alcohol in moderation. While the grape-vine twines and blooms, as long as the golden ear of grain will ripen, alcohol will be used for mankind's boon, will be abused for mankind's harm." More than two hundred and fifty years ago the author of "Paradise Lost," John Milton, found it necessary to refute the doctrine of the ascetic; and in his "Areopagiticia" he has this to say of temperance:

"How great a virtue is temperance! How much of moment throughout one's entire life! Yet God commits the management of so great a trust wholly to the care of every grown man. There were but little work left for preaching if law and compulsion should encroach upon those things which heretofore were governed only by exhortation. It was from within the rind of one apple tasted that the knowledge of good and evil, as two twins cleaving together, leaped forth into the world; and perhaps this is the doom that Adam fell into of knowing good from evil—that is to say, of knowing good by evil. He that can apprehend and consider vice, with all her baits and seeming pleasures, and yet abstain, and yet distinguish, and yet prefer that which is truly better, he is the true, warfaring Christian. I cannot praise a fugitive and cloistered virtue, unexercised, that never seeks her adversary, but slinks away from the contest. Many there be who complain of Divine Providence for suffering Adam to transgress. Foolish tongues! When God gave him reason He gave him freedom to choose, for reason is but choosing. We ourselves esteem not that obedience, or love, or gift which is of force. God, therefore, left him free; set before him a provoking object, ever almost in his eyes. It was for him to act aright. Herein consisted his merit,

herein the right of his reward, the praise of his abstinence. They are not skilful considerers of human things who think to remove sin by removing the matter of sin; for, though some part of it may for a time be withdrawn from some persons, it cannot from all. And supposing we could expel sin by these means? Look how much we thus expel of sin, so much we expel of virtue, for the matter of both of them is the same. Remove that and ye remove both alike. This justifies the high Providence of God, who, though He commands us temperance, yet pours out before us, even to profuseness, all desirable things, and gives us minds that can wander beyond all limit and satiety. Why, then should we affect a rigor contrary to the manner of God and of nature, by abridging or scanting those means which are for the trial of virtue and the exercise of truth? And were I the chooser, a dram of well-doing should be preferred before many times as much the forcible hindrance of evil-doing, for God surely esteems the growth and completing of one virtuous person more than the restraint of ten vicious."

FINIS.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